

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. I.

TUESDAY, AUGUST 17, 1824.

No. 29.

CONDITIONS.

The Christian Secretary is published every Tuesday morning, at Central Row, six rods South of the State House, at Two Dollars a year.—*Postage paid by subscribers.*

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

The amount of all subscriptions to be paid at the expiration of three months from the time of subscribing.

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An index to the paper will be given at the close of the year.

* * * Advertisements inserted at the usual prices.

CHARACTER AND MEMOIR OF THE LATE REV. WILLIAM WARD,
Who died at Serampore, March 7, 1823, in his fifty-fourth year.

On the death of Mr. Ward, Dr. Marshman, his friend and fellow-laborer, preached a Funeral sermon at the Mission Chapel in Serampore. A Memoir of the departed Missionary is annexed, of which the following is an abstract.

Mr. Ward was born in the town of Derby, Oct. 20, 1769; and, though deprived of his father very early in life, he enjoyed the happiness of being trained up by a pious mother, whose instructions he remembered with gratitude to the end of life, and who exerted herself to the utmost to form his mind and give him the best education in her power. The loss which he sustained in the early death of his father, through divine goodness, instead of leading him into idleness and dissipation, impressed his mind the more strongly with the fact that, under divine providence, he must rely wholly on his own exertions in future life; and tended to form in him that indefatigable application to business in which he was found when his Redeemer called him suddenly to glory.

The hand of divine goodness was also visible in his being brought up to that profession in which he was afterwards to become so useful to the cause of God. After obtaining a suitable education in his native town, and being with a printer there for some years, he was placed in an office in London. Had he been trained up to any other business in his native town, or to agriculture in its neighbourhood, his value to the cause of God in India would have been small, compared with what it has been, in his having been enabled to bring through the press no less than twenty versions of the New Testament in the various languages of India. Yet this is to be ascribed entirely to the good hand of his God upon him. Although he felt a predilection for this line of employment, he could have no idea of the course of usefulness intended for him, when he had not yet learned to fear the God of his fathers. His being placed in London, too, amidst the circle with which he was surrounded there, was not without its value to him in future life, in bringing him so thoroughly acquainted with men and things, and accustoming him to the management of extensive business.

Above all, his being thus habituated to active life, and to seize every moment of leisure for the improvement of his mind, formed him to that diligent improvement of the least fragment of time for which he was so eminent.

This course of circumstances also formed him to that delicacy of mind, which induced him to prepare himself for the ministry without being chargeable to any of those excellent institutions among the Dissenters in England, so ready to lend a helping hand to pious youth in preparing for the work of the sanctuary. And when he came to seek the salvation of the heathen in India, it also made him determine, after the example of the apostle, to make the gospel without charge; not only to the heathen themselves, but also to those generous friends of religion in Britain who so warmly support Missions to the heathen, and with whom he was ever one in heart.

His exalted views as a Christian.

The grace of God eminently shone in our deceased brother's conversion to God. We are not able to ascertain precisely when his first convictions of mind began, but we think it was about the age of nineteen. It is, however, of far greater importance that we can ascertain, in so decided a manner, the existence in his mind of the two grand feelings which form the glory of the future Christian character—

a deep and abiding sense of the evil of sin, and of the infinite value of the Redeemer's sufferings and righteousness.

His sense of the evil of sin appeared not only in his holy solicitude to avoid it in every form, and his deep humiliation under a sense of indwelling sin, but in his tender compassion for the souls of men, which made him continually attempt to snatch them as brands from the burning. This feeling, which remained with him to the end of his mortal course, sufficiently showed that his conviction of the evil of sin was neither superficial nor evanescent. It indeed formed a living principle in his mind, which caused him at length to relinquish all his secular prospects, that he might devote himself wholly to the salvation of his perishing fellow creatures.

Nor was his view of the infinite excellency and glory of the Lord Jesus Christ less deep and abiding. While it enabled him to venture his all for time and eternity on the Saviour of men, resting on His atonement for the forgiveness of all sin, and on His righteousness for justification and constant acceptance before God, it filled him with zeal to make known His glorious salvation among the heathen. These feelings laid the foundation for all his future usefulness. A man superficially affected with the evil of sin and the love of Christ, may, from habit and education, imbibe enough of religion to support the Christian character decently in the sight of men; of the eternal state of such a man, we say nothing; it is not for us to pry into the depths of the divine Judgment at the Last Day, and to say how small a degree of love to the Saviour is compatible with a man's actually resting on Him for salvation; but of this we are certain, that on the degree of love which he bears to the Redeemer as the Almighty Saviour of Men, will be suspended all his usefulness to his fellow-men as a Christian. With little of it, he may have "a name to live, though dead;" he may be amiable in his deportment, and obtain much of the esteem of men; perhaps the more for not displeasing them by inflexibly adhering to those doctrines and precepts of the Redeemer which they find most unpalatable: he may, if attached to letters, shine in the literary world as a defender of Christianity; confining himself to its outworks, however, and intermeddling little with its vital spirit.—But a faithful and able minister of the New Testament he never will be; in winning souls to Christ, the highest honour ever conferred on man, he will not be successful: to approach the heart either of the saint or the sinner, he must, with the apostle John, be able to say, "that which we have seen, and handled, and felt of the Word of Life, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

Such was the grace given to our deceased brother, as appeared from the whole tenor of his conversation, and from almost every page which he published of a religious nature.

(To be continued.)

From the Circular.

PROVIDENTIAL APPOINTMENT TO HIS LABOURS.

The divine goodness was no less evident, in bringing him into that sphere of usefulness in which he was so eminently suited to move. As early as the beginning of 1793, when Mr. Carey was preparing for that voyage to Bengal, the result of which, to every eye but that of faith, appeared so doubtful, he saw Mr. Ward, then in his twenty-fourth year, and said to him, "I am going to Bengal, with the hope of translating the Scriptures into the language of that country; and you must follow, and print them." Those leadings of Providence which guided him in the intervening six years, so as to secure the exemplification of this casual hint as really as though it had been prophetic, by no means deserve to be overlooked. He might have become so thoroughly settled in business, and so entangled in the cares of life, that it might scarcely have appeared to him, or to the warmest friends of missions, his duty to go to India, then so little known as a missionary field; particularly when the probability of being permitted to establish a press there appeared so small.

But the God of missions led him by a way which he then knew not. For the greater part of this period, he was at the head of a printing establishment in the town of Hull, for which he conducted a provincial paper, carrying it to a high degree of respectability; and amidst a circle of religious friends, by whom the temper of Christ in his soul was fostered, and to whom he is inexpressibly dear even to this day. From this situation, however, though not without its usefulness,

his mind, bent on the salvation of men, turned with disgust. Respectability in life, and increasing opulence, to him were nothing in comparison with the gain of winning souls; and long before he heard of the result of Mr. Carey's mission, and the necessity that there was for one in his line to go and labour without price or reward in publishing the Scriptures to the perishing heathen, he made up his mind to withdraw from secular business, and devote himself wholly to seeking the salvation of men. He had in consequence, settled his affairs, resigned the situation which he held, and placed himself, at his own expense, under the care of the excellent Dr. Fawcett, author of the Commentary on the Scriptures in two volumes quarto, that he might renew his literary studies, and give himself up more fully to the study of the Sacred Scriptures.—While thus employed, he heard of the progress made in translating the Scriptures in Bengalee, and of the necessity there was that some friend to the cause should come out, in order to print them. To a work so congenial with the warmest feelings of his heart, our brother needed no persuasion. He immediately determined to engage therein, and to proceed to India the moment an opportunity offered.

This not being till the spring of 1799, the writer of these lines then joined him, together with Messrs. Grant and Brunsdon; of whom the first died in eighteen days, and the other within twenty-one months, after their arrival in Bengal.

Mr. Ward, with his company, left London, May 26th, 1799, in the "Criterion," of Philadelphia, Captain Benjamin Wickes commander; and, without touching at Calcutta, arrived at Serampore, October 13th, of the same year, with the hope of being able to proceed to Muddabatee, between Malda and Dinagapore, and of setting up a press there to print the Scriptures. Finding this impracticable, however, as there was no hope of Lord Wellesley's permitting a press in the interior of the country, he made a journey to Malda and Dinagapore, and consulted with Mr. Cary on the subject; who, in these circumstances, felt it his duty to secure the printing of the Scriptures by removing to Serampore, the Governor of which, the Hon. Colonel Bie, had earnestly entreated Mr. Ward to set up his press and settle there.

Thus the hand of Providence was evident in choosing for our deceased brother, quite against his own previous ideas, the place as well as the sphere of action which has since proved the most suited to usefulness. So far were he and his companions, however, from preferring this as their place of residence, that they resisted it to the last, thinking the interior of the country far more adapted for spreading the gospel. But the event has demonstrated, that though they were in this case led in a way which they knew not, yet it was the best suited to glorify God and promote His cause in India.

(To be continued.)

FROM THE CIRCULAR.

A LIST OF THE SOCIETIES IN THIS BOROUGH [WILMINGTON DEL.] FOR THE PROMOTION OF PIOUS AND BENEVOLENT PURPOSES.

EPISCOPALIAN CHURCH.

Female Charitable Society for the relief of poor Females belonging to the church. Amount of collections upwards of \$200.

Provident Society, to aid the funds of the Church.—Amount collected, upwards of 300 dollars.

A Missionary Society.—[It would afford us pleasure did some friend enable us to exhibit a statement of the time of organization and operations of this valuable institution.]—*Editor.*

Three Sabbath Schools, one male and two female.—[Of these we have received no particular account.]—*Ep.*

Female Bible Society.—This institution was organized by the late Pastor of this Church; it is however, composed of persons from all denominations, and since its commencement, (Dec. 1822,) has collected upwards of 400 dollars.

Female hospitable Society, for the relief of the aged poor, and sick children.—This institution was also organized in this Church, in Nov. 1819.—Upwards of \$300 have been distributed. This Society is now composed of all denominations.

BAPTIST CHURCH.

A Missionary Society, Foreign and Domestic.—[We possess no other account.]—*Ep.*

Mite Society, Male and Female, to aid in discharging the debt of the church.

Sabbath School Society.—[Knowing nothing more of this society than its existence, we can but insert its name.]—*Ep.*

METHODIST CHURCH.

Benevolent Society, for the relief of their own poor—was organized Jan. 1822—distributed upwards of 200 dollars.

Missionary Society.—[No other information in our possession.]—*Ep.*

SECOND PRESBYTERIAN CHURCH.

Domestic Missionary Society organized in 1822. Its object was to supply the vacant Congregations in this region, and such places as were destitute of the means of grace. Two Missionaries have laboured, with it, it is hoped, with much success—amount collected 244 dollars.

Male Education Society—organized in Jan. 1822—amount collected upwards of 65 dollars.

Female Praying Society—organized in 1814. Contributions, amounting to 136 dollars, are devoted to private and benevolent purposes. There are, likewise a second and third Society, whose object and pursuit are the same.

Female Harmony Society—organized in April, 1815—in incorporated in 1817. The object of this Society is, the education of poor children. For two or three years this School was liberally supported by public subscription. A petition was presented to the Legislature for aid, from the School Fund of this state; and a very limited appropriation was granted. This, however, by a late act, is so contracted, that it will not meet the one-third of the expenses; and unless aid is received from some source, this school must cease its operations. Between 4 and 500 children have received not only the elementary parts of education, but many have made such progress as will qualify them for usefulness in almost any sphere of life. Many children have been placed in respectable families, where they are much esteemed. Some have been apprenticed to useful mechanics, and others have gone into the world with great credit. The amount collected and expended, since its commencement, is 2,545 dollars.

Sabbath School Society—organized in 1814. They have now under their superintendence ten schools, four of which are in the borough, [Wilmington,] the others in the country. The two African schools were commenced by the Episcopalians, and flourished very much under their care. A change of Teachers and Superintendents connected them with this Society. All the Sabbath schools for white children receive the benefit of the "Act for encouraging Sabbath Schools."

Juvenile Missionary Society—organized amongst the children in 1819. They have named and educated three heathen children, viz. Thomas Read, in Ceylon; Eliphalet Wheeler Gilbert, and Thomas Witherspoon, at Brainerd, amongst the Cherokee Indians. (The Praying Society have also two female children here named Ann Porter, and Elizabeth Kean.) They have collected and distributed 127 dollars.

Juvenile Mite Society, is almost amongst the children. Their object is to make up clothing and collect useful articles for Missionary schools. A box was forwarded to the Great Osage mission, containing a variety of ready made clothing, bed quilts; books and stationery, &c. &c. Their collections amount to upwards of 100 dollars.

Female Education Society—organized in 1822, and became auxiliary to the Philadelphia Education Society. They have two Beneficiaries, and have collected \$697.

Working Society—organized in 1822. Their object was to aid poor and pious young men, in obtaining an education for the gospel ministry. The avails of work done, was 50 dollars.

Female Mite Society, for the aid of the Theological Seminary, was formed only for three years, and in that period collected for the institution 369 dollars.

Female Tract Society—This Society have distributed some thousands of Tracts. [The time of their organization, and the amount of money by them collected, have not been ascertained.]

Female Jews Society—organized by the Rev. Mr. Fry, in Jan. 1822. It was composed of persons from all denominations; but is now confined to this church. It has collected, and remitted to the Parent Society, 100 dollars.

Maternal Society—organized in February, 1823. Its object is, to bring Mothers more frequently together, that the pious education of children may be more devoutly engaged in, and in the rising generation reap the benefit resulting from their prayers and labors. They have a Library which is rapidly accumulating; and have collected upwards of 16 dollars.

Sun Tract Society.—[This Society, composed of males, is not yet organized. Last month they met and adopted a constitution

which is published in to-days Circular; on the 7th Sept. next, they propose holding a meeting, at which the Society will be fully organized. Their object is, to promote the cause of piety by the circulation of religious Tracts.]

FIRST PRESBYTERIAN CHURCH.

One Sabbath School Society.—[We are sorry that we have not received the desired information respecting the situation of this interesting Society; we hope, however, hereafter, to be enabled to present some account of it to the religious public.]—*Ep.*

Societies, not particularly connected with any Church, composed of persons from all denominations:

Delaware Bible Society.—[We have no particular account of this important institution; but believe it was organized some time in the year 1816. We should feel ourselves obliged to any one, possessing the information, who would furnish us with the time of organization of, amount of funds collected and the number of Bibles and Testaments distributed by this Society.]—*Ep.*

Dorcas Society, for clothing the poor, was organized in 1818. Amount Collected 315 dollars.

EARLY RISING.

From the Am. Sunday School Teacher's Mag.

"Jesus came unto the mount of Olives; and early in the morning he came again into the Temple; and all the people came unto him, and he sat down and taught them." (John viii. 1, 2.)

"And all the people came early in the morning to Him, in the Temple, for to hear him." (Luke xxi. 38.)

"And they (the Apostles) entered into the Temple early in the morning, and taught." (Acts v. 21.)

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome had brought sweet spices that they might come and anoint Him, and very early in the morning the first day of the week, they came unto the Sepulchre at the rising of the Sun." (Mark xvi. 1.)

"Abraham got up early in the morning, to the place where he stood before the Lord." (Gen. xix. 27.)

"Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and vowed a vow." (Gen. xxviii. 18.)

"Moses rose up early in the morning, and builded an altar." (Exod. xxiv. 4.)

"Joshua rose up early in the morning." (Jo. iii. 1.)

"Job rose up early in the morning, and offered burnt offerings, according to the number of his sons." (Job i. 5.)

"Thus did Job continually." (Job i. 5.)

The pious Psalmist says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and look up; and again, thou art God, early will I seek thee." (Psalms 5. 3. and 62. 1.)

THE CROSS OF CHRIST.

Art thou tempted to think sin a trifle, and to forget its foul malignity? Think of the cross. It reveals its utter loathsomeness and abomination. Think of Him, whom thou hast pierced; and mourn.

Art thou in prayer? Remember Calvary—and may the blood of Christ, sprinkled upon thy conscience, while it tells thee to whom to pray, and how to pray, give thee the holy confidence of a child, crying Abba, Father.

Art thou poor? Sweet ought it to be to thee to meditate on Him, who was rich, yet for thy sake became poor; that thou by his poverty mightest be made rich.

Art thou in trouble? The hand that chastens thee, is the hand of him that bruised his Son for thee.

Art thou in sickness? Think of him, who bare thy sin, the great source of all sickness and misery:—and be glad whilst thou rememberest, that upon Calvary he gave thee the sacred pledge, that thou shalt soon be in that world, where sorrow and sickness shall be alike unknown.

"The Christian's best state of mind is a due proportion of humble fear and believing hope, at an equal distance from presumption and despondency. Without hope, a man is like a ship which has no anchor; without fear, he resembles one without ballast. The fearless professor is defenceless, and Satan takes him captive at his will: whilst he who desponds, has no heart to avail himself of his advantages, and surrenders at discretion." Scott.

Methodist Episcopal Church.—It is well known that the form of government es-

tablished by Mr. Wesley and his coadjutors, excludes the lay brethren from all participation in authority. It appears that a portion of that church is dissatisfied with this state of things, and is attempting to procure an alteration. A monthly publication, issued last year in Philadelphia, advocated the cause, and the subject was brought before the late general Conference without success. A separate meeting, however, was held; which voted to institute a periodical publication to diffuse their principles, to raise societies in all parts of the U. States for the same purpose, and to send a circular on the subject throughout the country addressed to the ministers and members.

From the New-York Spectator.

LA FAYETTE

Many pens have been employed in writing panegyrics upon the character and virtues of this early and uniform friend of the United States, and in collecting and recording the leading incidents of his eventful life. Not having room for the several accounts which have swollen into many columns, it is our present design to collect from the materials thus furnished to our hands, as many of these circumstances, as we can find room for.

La Fayette was born at Auvergne, in France, in the year 1757—consequently, he is now 67 years old. The inhabitants of that province, from early times, have been distinguished for their boldness and love of independence; and the family of La Fayette were equally distinguished for their fearless spirit, and chivalrous contempt of danger. With these feelings, though but a youth, his attention was early directed to this country, while engaged in our revolutionary struggle with the giant power of Great Britain. He resolved to visit us and draw his virgin sword in our cause; and at the age of 19, he embarked in a ship furnished at his own expense, and landed at Charleston, S. C. in January, 1777. He was not a desperate adventurer, whose embarrassed affairs at home deprived him of the means of enjoying life, and therefore, was willing to risk all under a selfish hope of bettering his own private condition. He was born to a princely fortune. He was surrounded by relatives and friends and had been blessed even thus early in life with conjugal love. He bade adieu to his native land, to relatives and friends, and to the tender and interesting partner of his bosom—to all the pleasures and amusements which were presented to him in the "gay regions, and vine covered hills of France," to join in the glorious contest for liberty in the colonies of America. He immediately entered the army and served as a volunteer, until the 31st of July following, when he was commissioned by Congress a Major General, "in consequence of his zeal, and his illustrious family connexions." He distinguished himself on various occasions, and particularly at the battle of Brandywine, where he was engaged in the hottest of the combat, and when wounded, refused to quit the field. On the 25th of November following, he attacked and repulsed a body of Hessians with an inferior force, for which he was entrusted with a suitable command. In 1779 he returned to France on a visit; and soon after reaching Paris, a sword was presented him by the American Minister, in the name of Congress. While there he used all his influence with the Government in the cause so near his heart, and succeeded in gaining their countenance and assistance. He returned again, and landed at Boston, with large reinforcements, in 1780. In 1781 he was ordered to the south with a separate and independent command, for the purpose of driving Arnold out of Virginia; but failed in his object, for want of the co-operation of the French fleet. He was of great service, however, in checking the marauding expedition of General Phillips; and was soon afterwards opposed to Cornwallis—the ablest general sent by the mother country to subdue us. On first hearing that La Fayette was to be opposed to him, the British Commander had exultingly said, "the boy shall not escape me;" but he found himself so often baffled by his young enemy, that it became necessary to use the greatest vigilance to prevent his own army from being surprised, his manoeuvres were masterly. The army was in want, and he supplied those wants from his private purse—paying 10,000 dollars at one time for clothing. At the siege of Yorktown he acted a brave and conspicuous part; in short, he continued actively engaged in our service till the close of the war—saw our independence sealed, and our country free and happy, with a brighter prospect of future greatness spread before us than ever had blessed the struggles of any nation on earth. In 1784 he embarked again for his native country, loaded with honour, and the gratitude of the American people. He was received in France in the most enthusiastic manner; and when the French revolution broke out he took sides again in the cause of freedom, and was elected to the *States General*, by his native province. In 1789 he came forward in that body with his celebrated declaration of the Rights of Man, and for his firmness in opposition to the Court, was elected President of the Assembly, and Commandant of the National Guard. He did not, however, enter into all the sanguinary measures of the revolutionists, and all his efforts were to preserve order in the

capital. When ordered by the commune of Paris to proceed to Versailles with his army and take possession of the out posts, he restrained the violence of his soldiers—assured the King and Queen of their safety, and saved the lives of fifteen of the household troops who had been selected as the victims of the infuriated assailants. He also advised the Duke of Orleans to leave the Kingdom, as his presence gave countenance to many sanguinary procedures. His popularity continued to increase, and 1790 he was created General in Chief of the National Guards of France. Occupying this important post at that interesting crisis, the eyes of the world were turned upon him. His whole energies were excited in the cause of liberty, and at the same time for the maintenance of the public tranquillity. He held, as it were, a magnanimous neutrality between the different parties when beyond the laws of justice and moderation. He gave his vote for the trial by jury and the emancipation of the people of color. But in the Spring of 1791, the tide of public feeling began to change. He was cruelly and unjustly suspected by the National Assembly, and his troops were even affected by the intrigues of those tumultuous times. And when the unfortunate Louis wished to visit St. Cloud, he gave orders to let him pass, and was for the first time disobeyed! When the King finally fled, his flight was attributed to him. And the King having been taken at Varennes, the Royalists turned on him from one side, and Marat and his party accused him of treachery on the other. His life was even attempted by a ruffian who was suffered to escape unpunished. When the Constitution was adopted, he resigned his command, on which occasion a gold medal and a bust of Washington were presented to him by the city of Paris. He was offered in addition, a full remuneration for his losses by the revolution, and this he magnanimously declined. In 1792 he was given the command of the army of the centre near Ardennes. Observing, however, the wanton and unnecessary indignities offered to the King, he caused remonstrances to be forwarded from the different corps of the army. These producing no effect, he went in person to Paris, to make his complaints. The military once more opened their arms to receive him, and asked to be led against the Jacobin Club, the authors of all the injuries of which he complained. This offer, from a generous desire to prevent the effusion of blood, he refused, while he proposed to the King, at the same time, to throw himself upon the army for protection; but the imbecility and distrust of Louis prevented him from acceding to the offer. On the memorable 10th of August, and on the flight of the Royal Family to the National Assembly for safety, La Fayette was deprived of his command, after vainly endeavoring to prevent the outrages of the mob. The Swiss Guards were all massacred, after a gallant resistance; and the noble hearted La Fayette was compelled to fly before the madness and fury of his countrymen. A price was set upon his head, and the golden medal before given him broken in pieces by the common hangman. In travelling into Germany, the petty Duke of Saxe-Teschen arrested the illustrious fugitive, and the gallows was actually in preparation for execution. The King of Prussia then interfered and changed the sentence of death, to that of close confinement in the dungeon of Wessel and Magdeburgh. After a year's suffering in the latter, the Emperor of Austria next claimed him. To him he was transferred, and immediately thrown in chains into the filthy dungeon of Olmutz. His wife and two lovely daughters, Virginia and Carolina, named after our own beloved land, flew to him on hearing of his situation, and participated in his captivity. His estate was all confiscated. His sufferings and those of his family, awak'ning the sympathies of every American in his behalf. General Washington took the deepest interest in his fate, and used all the exertions in his power to procure his liberation. Washington, moreover, made a generous remittance from his private purse to supply his personal wants. Compassion for his situation, drew petitions for his release from all quarters. But the Emperor, regarding him as one of the principal agents in the insulting degradation and subsequent death of the King and Queen of France, was inexorable. Having dragged out two years in this horrible prison, a daring design was formed by Dr. Bollman, a Hanoverian, to liberate him; but after surveying the premises, he found that the object was impracticable unless he had an associate to help him. While at Vienna, accident threw in his way Francis K. Hager, a young American well qualified by education and habit, for the undertaking. It so happened that this young gentleman was the son of Colonel Huger, into whose house La Fayette first entered, on coming on shore in a violent storm, near Charleston, and by whom the gallant Marquis was first introduced to Washington. They concerted their measures; purchased three of the best horses that could be found; Huger feigned illness and travelled for his health; and Bollman was the physician. They arrived at Olmutz, and after some time gained the confidence of the jailor, and frequently visited the prison, where they found means of opening a correspondence with the noble captive, which was continued for some time, and conducted so openly that the jailor had no suspicion of the

treachery. Notes, however, written apparently only to inquire as to the state of his health, were sometimes written on the other side with a preparation which could be rendered visible by heat; and by this means the plot was contrived, every arrangement made, and the following day fixed upon to put the plan in execution. We have not room to go into the details of the plot, nor to give the particulars which attended its auspicious commencement, but disastrous termination. Suffice it to say, that one of the best plans, after a train of romantic though most untoward accidents, which no prudence could foresee or guard against, entirely failed. Fayette escaped ten miles, where he was suspected, mis-directed as to the road he was to take, and finally taken and sent back to prison, where Huger had been committed before him. Bollman was more successful; but finding that his friend had also been imprisoned, he returned to Olmutz and delivered himself up. Huger and Bollman were imprisoned on a charge of conspiracy against the Austrian Government; the Court believed that all the garrison of Olmutz had been engaged in the conspiracy; and many people had been arrested upon suspicion; for it could not be believed that two such young men as he and Bollman could have formed and executed so daring a plan without the aid of others; but they were finally tried for planning and assisting in the escape. They were first to have been imprisoned for life. The upright judge, however, was bribed down to fourteen years, then to seven years, then to one year, to a month, and finally to a week. M. de La Fayette, the unfortunate cause of their distresses, remained in confinement till the close of the year 1797, when, upon peace taking place between Austria and France, he was released at the request of the French General, Bonaparte. The health of his wife was destroyed by the confinement, and that of his daughters greatly injured. His own was much impaired for some time. His hair all came out while confined in the dungeon. Bonaparte offered La Fayette his protection, but he declined it, and retired to Hamburgh, where he lived very privately until after the overthrow of the Directory. Upon that event he returned to France, and lived upon his estate until after the first abdication of Bonaparte, when he was elected a Deputy. After the battle of Waterloo, it is said, he advocated the abdication of Napoleon, and acted with Fouché, in declaring the sitting of the Chambers permanent. On the final restoration of the Bourbons, he again retired to private life, when he was once more elected a Deputy, from La Sarthe, though opposed by the whole weight of Ministerial influence. At the last election, however, he was unsuccessful, because the most unjustifiable means were taken to prevent his success.

"A solution of dried gall of beef, will answer for this purpose."

OPPOSITION TO MISSIONARY EFFORT.

The London Evangelical Magazine contains extracts from newspapers published in Demerara, which show the state of feeling in that colony respecting all efforts to meliorate the condition of the slaves by imparting to them religious instruction, or by any other method. These papers say, "Slavery must exist as it now is, or it will not exist at all."—"If we expect to create a community of reading, moral, church-going slaves we are woefully mistaken."—"We can never keep them down by what the African Institution calls 'ameliorating their condition.'"—"It is dangerous to make slaves Christians, without giving them their liberty. He that chooses to make slaves Christians, let him give them their liberty; what will be the consequence when to that class of men is given the title of 'beloved brethren,' as actually is done; will not the negro conceive that by Baptism being made a Christian, he is as credible, (cannot be refused an oath) as his Christian White Brethren."

NEW CHURCH PROPOSED.

The United States-Gazette contains an address from the Rev. WM. HOGAN, to the Congregation of St. Mary's, Philadelphia, in which he formally renounces his connexion with the Roman Catholic Church. The following extracts embrace all that is material to know.

"A tedious and protracted controversy with the emissaries of the Court of Rome, who seem to have lost sight of the pure doctrines of the Gospel, who have substituted the traditions and fabulous tales of monks, for the revealed word of God, who hold that salvation is not to be obtained through the atonement of Christ, without the instrumentality of means, which have no other effect than to demoralize the human mind, and degrade the understanding of man, has given me so perfect an insight into the economy of that Court, that I feel myself bound thus publicly to notify you of my intention to retire from St. Mary's Church, until it breaks off all connexion with it."

"If you declare yourselves independent of the Court of Rome, and insist upon the right of electing your own Bishops and pastors—if you consent to the free circulation of the Scriptures—if you consider yourselves on an exact footing with the Greek Catholics; and will denominate your Church *The American Catholic Church*, I shall feel a pride in being your Pastor."

Extract of a letter from the Rev. A. B. to the Editor.

Dumfries, District of Gore,
U. C. July 19, 1824.

Dear Brother—We left home June 15th and arrived at Dumfries July the 8th, making 24 days; eight of which we lay by at different times and places. The kind Lord truly prospered our way, so that no harm befel us in all the 500 miles over which we have passed. We reached Lewiston July 1st, and stopped till the 5th.—On Lordsday, the 3th, rode near to Youngstown and preached for the first time in my life in a log school house, to a listening and solemn assembly. It was truly delightful to attempt feeding so hungry a flock of the sheep of Christ. The evening of July 5th I stopped at Clinton, (30 mile Creek,) at the house where died the "lamented Covel." Here I found friends indeed.—The U. C. Association held its annual meeting at the house above named (Br. Jacob Beam) the week before I reached the place. Their meeting was spoken of as a season of great enjoyment, which was heightened in no small degree by the presence of brethren S. from Rochester, W. of Avon, and G. of Fabius. Two new churches were added to the Association this session. One lately constituted in Dumfries (where I now am) the other at Ancaster, a town adjoining. On the Sabbath after the association, the church at Dumfries received nine by baptism, and that at Ancaster three. Thus you see that God is pouring out the holy spirit on souls in the wilderness, and rejoicing the hearts of a pious, prayerful few, by adding to them such as we hope will be saved. Who can but rejoice that in almost every part of our widespread continent the gospel is blessed to the salvation of sinners, Zion is built up, truth prevails, and the wilderness blossoms like the rose; and healing streams break out in the desert. The U. C. Association embraces 17 churches, most of which are destitute of preaching much of the time. You can have but an imperfect idea of the affection with which a missionary from the States is embraced by these sheep in the wilderness, and with what unwaried pains the men and women walk 6, 8 and 10 miles through swamps, over log-ways, and through sloughs, carrying their children, to hear a single sermon. If they can have the pleasure of piloting the preacher to the place of worship, and hear him converse by the way, their walk becomes all happiness to them. Experience has taught them to be sure that a missionary comes well authenticated; and to this they are properly attentive. I have been much pleased with the soundness of doctrine and regular consistency of practice embraced by our brethren generally in the new settlements.—With few exceptions, I would think most of them equal, if not superior to our brethren in the older parts of the country, in acquaintance with their bibles and whatever pertains to order and discipline in the churches. This I attribute to the piety and good sense of the few ministers who live and itinerate amongst them, and the sterling soundness and good qualifications of the missionaries who have been sent among them. Almost in every place I hear the names of Covel, the two Kendricks, Holmes, Morse and others, spoken of as teachers after God's own heart.—Their memory is cherished with great affection. I can truly say I delight in the little service which I may by divine grace render for a few days in this part of the vineyard. It gives me more exalted ideas of gospel blessings, and of the "moral dignity of the Missionary enterprise," than I ever had before. I feel very unequal to the task myself, for every step I take convinces me that the most useful missionary is he whose mind is best cultivated, and enriched with gospel treasure, experience, and the spirit of his master; and who adds to these qualities a perfect willingness and capability to enter these humble dwellings, and convince their inmates by his deportment that he is one with them, and feels at home. I have not a doubt that the hearts of our brethren who constitute the Missionary Board at Boston, would be filled with rapture in addressing themselves to these souls for whom they have so long laboured at a distance. On Friday last, two numbers of the Watchman, and two of the Secretary reached me. I have shown them to some of the brethren here, who read with surprise what is doing for Zion in the earth. They calculate to form a company to take one of each, or some magazine, as soon as they can be had.

For the honour of the cause I will mention a remark which fell from the lips of an experienced and sensible disciple, concerning ministers. In speaking of the preaching, conversation and manners of the three young brethren above named, it was observed, that the young ministers from the States were like plants taken from a well cultivated garden, on account of the superior advantages they possessed over those in this province, for the cultivation and maturing of their minds. This is no cause of pride, but of gratitude, and a volume of testimony from the right source in favour of education societies. I have room for no more, only to desire your prayers, and an affectionate remembrance of me to my friends individually, and all the brethren in H. Yours in the gospel. A. B.

Celebration of the 4th July by Sabbath Schools.

Cincinnati, Ohio, July 8.—No part of

the exercises of the day which commemorates our Independence, afforded more real pleasure than those of the Sabbath Schools. The procession of the children belonging to the schools, with their teachers at their head, amounting in all to upwards of thirteen hundred, and preceded by many of our worthy citizens, was formed on the common at 4 o'clock P. M. the larger scholars bearing the respective standards of their schools, and marched through the principal streets to the first Presbyterian church, where an appropriate address was delivered by Rev. Mr. Wilson. The sight was the most beautiful imaginable.—It was truly pleasing to behold the Sabbath School of colored people united with them in the same procession. There were of whites 1104, of colored 208—Total 1312.

ESSAY ON COMMUNION.

[We have read with much interest a work lately published by Messrs. Lincoln and Edmunds, of Boston, entitled "An Essay on Communion," by Isaac Merriam, Pastor of the Baptist Church in Bristol, Con.

The subject is treated in a concise and lucid manner, and is divided into 5 sections.

The first consists of general remarks on the subject proposed for discussion.

The second contains a brief review of some of the popular arguments for free communion.

The third attempts to show that the advocates of free communion do not practice it among themselves, and that it cannot exist in the present state of the Christian world.

The fourth is an attempt to demonstrate that free communion is utterly incompatible with any distinguishing sentiments or administration of discipline in the Churches of Christ.

The 5th explains the scripture grounds of communion. The book contains 32 octavo pages, and is for sale at the Book Store of Mr. Huntington, in this city, and by the publishers in Boston, price 31 cents. We have inserted below a few extracts from the work and have not room for more at present. We may perhaps hereafter give some further extracts.

At the present day the opponents of exclusive adult baptism on a credible profession of faith, have much less to say than formerly, in defence of infant sprinkling; and their principal objection against the faith and practice of the Baptists appears to be, that they do not admit to the Lord's Table those whom they esteem unbaptized. And they would seem to say that the Baptists are the only denomination of Christians who are unwilling to commune at the Lord's Table with professed Christians of every name, which is very far from the fact, as every denomination have their terms of admission.

Much has been said by pedobaptists tending to render the Baptists odious on account of their views on this subject; and instead of exercising toward them that charity which "thinketh no evil," they charge us with the spirit and conduct of the pharisee, and misconstrue our strict adherence to the *Laus of Jesus Christ* in regard to his own table, and attribute it to the self righteous spirit that would "say to our fellow Christians, stand by thyself for I am holier than thou." And the public have been recently informed, that we in this "conduct present the darkest shades of character, tending to obscure and blast all our pretensions to true piety of heart." And all this because we are unwilling to violate that which we in our consciences believe to be the plain and explicit law of Jesus Christ. But "whether it be right in the sight of God to hearken unto men more than unto God judge ye." was an ancient and not inappropriate appeal. Believing as we do most conscientiously that nothing is gospel baptism but immersion in water in the name of the sacred trinity, and that none are suitable subjects for the ordinance but true believers, and that the Lord's Supper is exclusively a church ordinance designed for baptized believers only, we appeal to every candid mind whether we should be justified in the sight of God and our consciences did we invite those whom we consider unbaptized to partake with us in this solemn ordinance. But we would at the same time say to all the friends of the Saviour, in the things whereunto we have (alike) attained, it is our happiness to walk by the same rule and mind the same things.]

"Cases frequently occur among the various religious sects, where persons, who have been expelled from a church of one sect are received into a church of another sect. Should churches, proposing free communion, find persons among those they invite, whom they have expelled, would they not be reduced to the necessity of making a selection? Dr. Worcester observes, "It is not my design nor my desire to have a door opened for free communion among all who profess religion on either side; but only with regard to those whose visible conduct is evidential of real piety."—Thus this liberality of communion with all Christians contracts to a single point; and terminates in admitting those individuals only, who exhibit evidence of being duly qualified, in the sense in which each denomination understands the phrase.

Will the advocates of free communion admit that there are Christians in all the religious sects? If they grant this, and yet refuse to admit some sects to the supper, do they not reject all the real Christians united with them? May not such excluded sects have just reason to charge those who reject them, with adopting *restricted communion*? Should certain members of one sect be present at a communion in another, and desire to unite with them, if this church select only a part as duly qualified, would not the act appear invidious? Would those who were rejected feel perfectly satisfied? United in the same church, it is presumed those who were admitted, embrace their brethren who were rejected, in their fellowship and affections. How then could those who were selected, communicate with a church which rejected their brethren as unworthy? That church which assumes the province of deciding whether members of other churches are Christians, relinquish all confidence in those

churches, as being faithful in the reception of members; or proceeds upon the principle, that they are incompetent to discharge the duty. In either case, it is implied that those churches are so corrupt, that members cannot be indiscriminately admitted. Should a large number present themselves, could they all be examined in the short period of time before communion? If a church admits those individuals only who have been examined and approved; what is this in effect but receiving them as members to enjoy privileges, without subjecting them to discipline? May not such be denominated members at large?

It is a prominent article in the confession of faith, adopted by most of the advocates of free communion, that believing parents are under obligation to bring their children to baptism. Mr. Porter says, "infant-baptism is essential to keeping covenant with God. While those who hold to the ordinance may, and no doubt do in general fail in such sense as to forfeit the blessing provided in the covenant; yet the omission of infant baptism is of itself a breach of covenant, and deserves deep concern, it being a heinous disregard of duty for which God cannot hold men guiltless."

But if the neglect of infant-baptism is "a heinous disregard of duty," those churches which practise it, if they regard their articles or a faithful discharge of duty, ought to exercise discipline over their members, who refuse or neglect to bring their children to baptism. Whether it is a greater evil, to exclude those who neglect to bring their children to baptism, than to indulge their "heinous disregard of duty," is submitted for their own decision. One thing is certain; if they permit a member to continue in the neglect of duty, and violation of their articles, they value that member so retained, more than their articles. If they consider the observance of their articles of greater consequence than the retaining of contumacious members, they will exclude them. And the sentence cannot with propriety be reversed, while the fault continues which resulted in their exclusion.

Porter on Christian Baptism, p. 125.

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, AUGUST 17, 1924.

TO CORRESPONDENTS.

Philopos is received, and shall appear next week. It is also received, and shall likewise appear next week.

PSALM xlviii. 12, 13.

Walk about Zion, and go round about her: Tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generations following.

This passage in the Psalms occurred to mind on reading the statement this day published in the Secretary, extracted from the Circular, a respectable religious newspaper, conducted by Mr. Robert Porter, of Wilmington, Del. giving an account of the various benevolent societies established in that town. It was the occasion of holy joy to the pious Israelites who inhabited the land which the Lord had blessed to go up to Jerusalem, and behold the beauty of the Lord, and inquire in his temple—how much greater joy does it afford the spiritual Israelites now to observe the numerous barriers erected against vice, in the various religious and benevolent institutions of our country.

When we contemplate what the Lord is doing in the present age—when we see the walls of his spiritual Jerusalem rising—the towers and bulwarks thereof increasing in numbers, strength, magnitude, and beauty, and behold the Saviour manifest in his palaces for a refuge, "as it is at this day," have not the saints of the Most High occasion to be encouraged in their work of faith and labour of love—and to say, "In the Lord have I righteousness and strength. He also is become my salvation." We should be pleased to see many other accounts similar to the one this day published from Wilmington.

A letter has been received from Norwich, Conn., dated the 4th inst. stating that the Rev. Z. Crossman, late pastor of the Universalist Church in that city, has publicly renounced the doctrine of Universal Salvation, and warned his people to "flee from the wrath to come." We shall give the particulars next week.

On our 4th page, will be found some remarks of a writer in the last number of the Christian Observer, (a highly respectable English Episcopalian publication) on the subject of Baptism, to which we would refer our readers.

General Intelligence.

LATEST FROM EUROPE.

The ship Topaz arrived at this port Wednesday evening, from Liverpool, bringing papers to the 13th July. They furnish considerable news.

TURKISH DEFEAT. Letters from Trieste give an account of a battle between the Greeks and Turks, in which the latter attempted to force the passes of Thermopylae, but were defeated, and compelled to retreat to Larissa. The Turkish troops, being commanded by one of their best generals, fought with more courage than usual, and for some time the issue of the contest seemed doubtful; in the end, however, the patriotic defence of the Greeks prevailed.

TAMEJAMANA. Queen of the Sandwich Islands died at London on the 8th July, aged 22 years, and was interred on the 11th. The immediate cause of her Majesty's death was inflammation of the lungs.

The remains of Lord Byron had been brought to England, in a cask of spirits.

London, July 12.—Vast crowds assembled at an early hour this morning in Great George street, to witness the funeral of Lord Byron. The whole spot was one mass of human beings

nor where they only confined to this spot, for every place through which the procession passed was lined with people.

Madrid June 12.—The Levy (impressment) which has been in use in Spain from time immemorial instead of a conscription, and which produces a greater number of soldiers than recruiting, is carrying on with great activity. The Police officers, seconded by an armed force, arrest in the streets all persons whom they suppose to have no calling, and they even have authority to enter into their houses and press them there. It requires no great penetration to see that such a measure is favourable to justice and exercise of private vengeance. Many old militiamen have been arrested, and after a delay of two or three days conducted to the place where the regiments are which they are destined to join. The prisons are filled with persons detained for political offences. It is said that the French ambassador, who has conferences with the Spanish Ministers daily, has spoken very plainly upon the act of amnesty being suffered to fall into discredit by its non-execution.

Watchman.

A meeting has been held in London, for the purpose of adopting measures to form a ship canal between Bristol and the British Channel, in order to avoid the dangerous passage round the Land's End, especially in winter. It was stated that the expense of cutting it would be amply provided by a sum of £1,200,000, for vessels of 200 tons. It was stated that 300 lives were lost in going round the Land's End in a year, and in the last year, a loss of property to above £300,000. The resolutions for entering on the undertaking were unanimously agreed to.

Several petitions have been presented to Parliament against the practice of impressing seamen in time of war, and a motion founded upon these petitions had been brought before the House of Commons, and after a long debate lost. For the motion 48—against it 103.

Poison.—Eleven men nearly lost their lives in the village of Waterloo, N. Y. on the 12th ult., in consequence of drinking buttermilk contained in an earthen vessel. It is supposed that the acidity of the milk decomposed the glazing, and formed a poisonous compound which endangered life. In some instances life has been destroyed in this way.

The Corporation of the Vermont Academy of Medicine, have elected Wm. Tully, M. D. of East Hartford, Ct. Professor of the Theory and Practice of Physic, Medical Jurisprudence, and Clinical Practice, in said Institution.

A Charleston paper of the 15th ult. mentions that one of the college buildings in Columbia, S. C. was partly destroyed by fire on the 14th ult.

Emigrants to Hayti.—It will be seen by an advertisement in our paper this morning that a very superior vessel is engaged by Mr. Hugh McCormick, the Agent of the Haytian Colonization Society, to take out emigrants, and that she is expected to sail in the course of the present month. From the accommodations which such a vessel will afford, the emigrants may calculate upon a short and pleasant voyage.—N. Y. Daily Ad.

An awful visitation.—We have noticed accounts of numerous instances of death by lightning, in different parts of the country, during the present summer; and it has now become our most painful duty to add to the number by recording one which has occurred in our borough.

On Friday afternoon last, between three and four o'clock, we were visited with a shower of rain, accompanied with thunder and lightning, which struck the house of Mrs. Smith, the widow of the late Dr. Ebenezer Smith, who was a brother of the late President Smith, of Princeton College, and the father of Lieut. Samuel Smith, one of the present teachers of the military academy at West Point, who had the pleasure and the pain of being at the house of his mother at the time the melancholy occurrence took place, to witness the appalling scene, to which it gave rise.

The column of electric fluid appears to have first struck the top of the chimney, whence it passed, in different directions, through the back part of the house, shivering to pieces the window and door frames, and separating the plastering from the ceiling and the walls in its course. Miss Eliza Smith, the second daughter, an amiable and much esteemed young lady, who was sitting near a window in the 3d story, was struck, and instantly killed, the column having first entered her breast, & passed down the abdomen and leg, until it came in contact with a stool upon which her foot rested, which was shivered to atoms. In the room immediately below, where Mrs. Smith was, a table was overturned, the drawers all started from a bureau, and herself prostrated on the floor by the shock, but having succeeded in getting near to a window, which was hoisted, she soon recovered. Maria, the eldest daughter, who was in the kitchen, was considerably injured, suffering, for a time, excruciating pain, but was restored, by the use of an anodyne. The column appears to have passed down the chimney near which she and another person was standing, the sound of which they state to have resembled that of steam issuing from a spout.—Del. Gaz.

Good News.—Accounts from at least ten of the Eastern and Middle States, give assurances of the fruition and prospects of an abundant harvest. In most places the garners are full and overflowing.

At the late Commencement of Union College, Schenectady, the Degree of Doctor in Divinity was conferred upon the Rev. LUCIUS BOLLES, of Salem.

Contradiction.—The wholesale story recently circulated from Detroit, of the murder by the Indians of twenty-two young Clerks and Collectors of the American Fur Company, has been proved on official authority, to have been a wilful and detestable fabrication. The Clerks, &c. of that Company have arrived at Macki-

na, from their winter excursion in good health.

Thomas Crocker mowed in ONE MINUTE, in the field of Thaddeus Chapin, Esq. last week, seven hundred and fifty-two square feet of grass: four other men about 550 each; averaging 47 clips of grass, and being 94 movements of the Scythe in 60 seconds. Whoever will beat the above, in Ontario, shall receive a premium.—Ontario, N. Repos.

Items.—On Saturday, the 24th ult. at Kingston, U. C. a private soldier of the 13th Regiment, while in the act of washing his feet, slipped into the river and was drowned.—Same day, at the Quarantine Ground, New York, Robert Chambers, of the United States' Brig Spark, was killed in a quarrel with one of his shipmates, Stinchcomb, who was taken and committed for trial.—On the first inst. the schr. Union was upset by a squall, in the River St. Lawrence. Three children, of one family, were either killed below, or drowned.—The schooner Dolphin, owned in New York, with 48,000 dollars in specie on board was upset by a white squall, July 19th, on her passage to the Spanish Main. The property was all lost—crew saved.—On Tuesday morning of last week, two dwelling-houses, two stores, a cabinet-maker's shop, a blacksmith's shop, two barns, and one storehouse, were destroyed by fire at Kennebunk, Maine. Loss estimated at 15 or 20,000 dollars.—On Sunday evening, the 1st inst. the body of John Fraizeford, a native of France, was found floating in the Appomattox river, opposite Battersea. He is supposed to have been his own destroyer.—Boston Telegraph.

The large ship lately launched at the Island of Orleans, Canada, and called the Columbus, is 3700 tons, register measurement. She is owned by a company of gentlemen in Scotland, has but one deck, & draws but 13 feet of water; but when ready for sea it is thought she will draw 20 feet. She has four masts. Her crew consists of 90 men. The length of this vessel is 301 feet—breadth 50 feet, and depth 29 feet 4 inches. She will carry 5000 tons of timber. This mammoth ship is said to have cost five pounds per ton, exclusive of masts and rigging.—N. Y. Daily Ad.

Navigation from Salina to Connecticut River.—The schooner Ontario, Captain Hubbard is expected here in a few days from Syracuse, in this state, with a load of salt for Hartford, Connecticut. This new instance of the extension of our system of internal navigation we consider worthy of particular notice. The vessel is so constructed as to pass through the canals and locks with facility and convenience, and yet is calculated to bear the changes of wind and weather in Long Island Sound. The whole cargo amounts to 1340 bushels, of which 1200 were manufactured by Mr. Thomas at Liverpool, 50 by Mr. Byington at Salina, in pans, and 90 by the Syracuse Evaporating Company.

Captain Hubbard, who has undertaken this unheard of voyage, is a man of experience in his profession. He was one of the earliest settlers of that tract of country which has furnished his cargo, and was a navigator of Lake Ontario and its waters before the land was cleared. "In the decline of life," remarks a letter on this subject, "he has become the commander of a vessel sailing from Syracuse via Canal, on a voyage to Hartford."—D. J.

The widow of Riego, one of the most accomplished women of her time and country, is no more—she died of a broken heart. She was descended from a statesman and united to a hero; but unfortunately, they took the love of freedom which was kindled in their own bosoms as a proof that the same holy fire was burning in every other soul in the kingdom. By this they were deceived and ruined. They had not sufficient acquaintance with free institutions to know how much knowledge and virtue it required to create and sustain them. We fear the day is far distant when Spain will be ranked with the enlightened and happy nations of the earth. Before that time arrives she must overcome a thousand evils—her intolerance must be shaken off—and superstition, which sits like the night-mare upon her vitals, must flee before the light of reason. But, however far distant the day may be, still it will come—the light is shining all around them. France is ameliorating her system of policy, and the Ultras are in disgrace. True liberty and her attendant blessings—liberal institutions—are of slow growth, and cannot be brought to bear fruit at once. As well might one think to pluck up a full grown mountain ash from our forests, and planting it on the Apennines, look to see it instantly take root and flourish in its natural beauty, as to expect freedom of thought and action at once to supersede bigotry and despotism.—Gazette.

The Emperor of Russia has issued a Ukase to the effect that no Russian functionary shall publish, without special permission, any work in any language whatever which treats of the domestic or foreign affairs of the Empire.

A petition has been presented to the French Chamber of Deputies to abolish the guillotine.

A company is forming in London to establish a Steam-Boat communication between Great Britain and the United States. Our countryman, Perkins, is of opinion that the project is practicable, and passage could be made within twelve days.—Centinel.

The Pacha of Egypt, certainly the most enterprising Mussulman alive, is making great efforts to encourage manufactures, and is holding forth every inducement to artists and mechanics, and has gone as far as offering 6000 francs per annum to printers of Calicoes. Several have therefore left Lyons to embark at Marseilles.—Unless Mehemed Ali Pacha, falls a victim to the policy of the Ottomans, he will perfect some splendid schemes of improvement. His canal to the Isthmus of Suez, is nearly completed, and he soon will open a direct and profitable trade to India through the Red Sea. He is immensely rich, and only wants one or two of our fine steam vessels to complete his enterprising plans.

N. Y. National Advocate.

LAFAYETTE.—A letter from Havre, dated June 25, received at New-York by the Stepha-

nia, says:—"It is said, that Gen. Lafayette will embark on Board a packet ship from this port for New-York, from the 10th to the 15th July; and we understand the ship Cadmus, Allya, will await him."

We have seen in a late number of the Colombian, propositions by Messrs. C. L. Manhardt and G. Luckley, two citizens of the United States, for establishing steam boats on the Lake Maracaibo and the river Zulia, and the erection of steam mills, &c. provided they then may enjoy the exclusive privilege for 21 years. The proposals have been published in compliance with a provision of the constitution, to learn whether the government can make better terms.

From the Connecticut Mirror.

At a meeting of a respectable number of the citizens of Hartford, at the State-House, on the evening of the 12th of August, 1824, convened in pursuance to notice previously given by the Rev. Mr. Boyd, and Dr. Ayres, Agents of the American Colonization Society, Henry L. Ellsworth, Esq. was called to the chair, and S. H. Huntington, Esq. chosen Secretary.

The Rev. Mr. Boyd addressed the meeting on the rise, progress, and present prospects of the Society, and Dr. Ayres explained the situation of the colony of Mesurado, and its prospect of success. Whereupon Dr. M. F. Cogswell moved the following preambles and resolutions, which were adopted by the meeting.

Whereas the "American Colonization Society," formed for the purpose of colonizing the free people of colour residing in the United States, (with their own consent) in Africa or elsewhere, as Congress should deem expedient, has now been in operation near eight years, and has established a colony on the western coast of Africa, thereby proving the practicability of the undertaking.

Thereupon Resolved, that this meeting highly approve the proceedings of the said Society, and heartily concur in the wish that what has been thus auspiciously begun by private benevolent exertions, may be carried on to a successful termination by the General Government.

Resolved, That Dr. Mason F. Cogswell, the Rev. Mr. Hawes, the Rev. Mr. Lindsey, the Rev. Mr. Cushman, and Samuel Tudor, Esq. with the Chairman and Secretary of this meeting, be a committee of correspondence, with whom the managers of the American Colonization Society may communicate, through whom, from time to time, any interesting information may be laid before the public.

Attest,
H. L. ELLSWORTH, Chairman.
S. H. HUNTINGTON, Secretary.

ORDINATIONS.

On Thursday, July 15, 1824, at Tisbury, West Parish, Martha's Vineyard, Rev. JESSE PEASE, member of the Baptist Church in said place, was solemnly set apart by Ordination to the work of an Evangelist. Rev. JOHN PEAK preached an interesting discourse on the occasion from Heb. xii. 28. "Wherefore, let us have grace, whereby we may serve God acceptably." The consecrating prayer, at the laying on of hands, by Rev. BARTLET PEASE; Charge, by the Rev. JOHN PEAK; Right hand of Fellowship by the Rev. WILLIAM HUBBARD; Address to the Church and Society, by Rev. JOHN PEAK; Concluding prayer, by the Rev. WILLIAM HUBBARD; Benediction by the Candidate.

In illustrating this text, Mr. Peak brought to view, the total moral depravity of the natural heart; the necessity of a dispensation of grace, in order to the Redemption of any part of fallen man; in what this dispensation of grace consisted; its doctrines; its moral effects on the heart; its practical effects on the life; the importance of, not only hearing of this dispensation, but experiencing its transforming influence, and possessing its blessings as a treasure in our hearts, in order to our serving God acceptably; proved its importance to all, especially to a minister of the gospel; its fullness and freeness was then exhibited in a scriptural and evangelic point of light; and concluded with appropriate and affectionate addresses to the several classes composing the audience, with an apparent happy effect. The consecrating prayer by Bartlet Pease, brother to the candidate, was truly devotional and appropriate. The Charge by the Rev. John Peak was solemn, interesting and very affectionate; and seemed to suggest to the hearers the saying of Job, "How forcible are right words!" Job vi. 25.—The Right hand of Fellowship presented by the Rev. William Hubbard was peculiarly interesting. The ground of Christian Fellowship was clearly exhibited as founded in an experimental acquaintance with gospel truth, unfeigned faith, and holy practice. Ministerial Fellowship is formed by mutual acquaintance with each other in mental conflicts, by sympathy of feelings, and by satisfactory tokens of being called to this work by the Holy Ghost. The pledge of mutual affection and future aid under all circumstances of labour and trial, was affectionately tendered. All pretension to superiority of ministerial authority was utterly disclaimed; as one is our Master in heaven, and all we are brethren. The Address to the Church and Society was very seasonable, and well adapted to the occasion. A large and respectable choir of singers, who attended on the occasion, did themselves honour by their performances, which contributed much to elevate the devout aspirations of the heart to the object of all praise. The weather was fine, and the house crowded to overflowing. The services were attended with some tokens of special divine influence, by which our little Zion "was rendered joyful in her King." An apparent reverential awe pervaded the face of the assembly throughout the exercises; and the trickling tear was seen to fall from the eyes of a large portion of every age. The services were concluded by the singing of an Anthem; and many of the parting assembly seemed to say,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

In Trenton, (N. Y.) on the 10th ult. over the Baptist church, Rev. Griffith Jones.

On the 13th of June, Elder Lawrence Greatrake was ordained pastor over the Baptist church in Pittsburgh, Pennsylvania. Elder John Winter of Bull Creek, introduced the service of the day, by singing and prayer,

and by delivering an introductory discourse. Elder David Phillips, of Peter's Creek, at the usual questions, and received suitable and appropriate answers from the candidate, and then offered up the ordination prayer, accompanied with the imposition of hands. Elder Wheeler, of Washington, (Pa.) delivered the charge to the Candidate, and Elder D. Phillips, of Peter's Creek addressed an appropriate charge to the church, and then closed the interesting service.

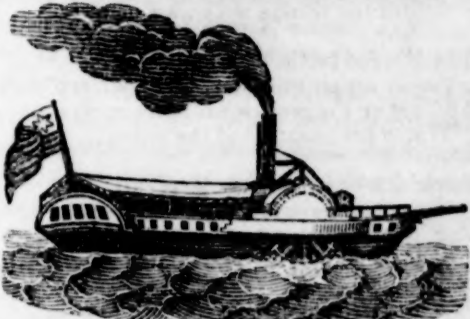
MARRIED.

At Colechester, Mr. Talbot Buell, to Miss Mary Carrier, daughter of Col. Uriah C.

DIED.

At Middletown, Mr. John Cone, 90; Mr. Eliakim Rich, 85; Mr. Elihu Lyman, 27.

THE STEAM-BOAT



OLIVER ELLSWORTH.

Capt. Havens, commenced running between New York and Hartford, on the 6th inst. Leaves New York Mondays and Thursdays, at 4 P. M.; leaves Hartford Wednesdays and Saturdays, at 1 P. M.

Stages will be in readiness on the arrival of the boat at Hartford, to forward passengers for Providence, Boston, Vermont, and New-Hampshire.

Light freight will be taken at reasonable rates, but must be paid for previous to the delivery of the goods. Freight from Hartford must be sent on board before 12 o'clock on the days of sailing.

May 10.

15

DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the twenty L. S. second day of June, in the forty-eighth year of the Independence of the United States of America, WILLIAM CHANNING WOODBRIDGE, of the said District, and EMMA WILLARD, of the district of New-York, have deposited in this Office the title of a book, the right whereof they claim as Authors and Proprietors in the words following—to wit:

"Modern Atlas on a new plan: to accompany the system of Universal Geography: By William Channing Woodbridge.—In conformity to the Act of the Congress of the United States, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned.' And also to an Act, entitled 'An Act, supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.
A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.

DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the eleventh L. S. day of June, in the forty-eighth year of the Independence of the United States of America, William C. Woodbridge, of the said district, and Emma Willard, of the district of New-York, have deposited in this office the title of a book, the right whereof they claim as Authors and Proprietors, in the words following—to wit:

"A System of Universal Geography, on the principles of Comparison and Classification—by William Channing Woodbridge—Illustrated with Maps and Engravings; and accompanied by an Atlas.—In conformity to the Act of the Congress of the United States, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned.' And also to an Act, entitled 'An Act, supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.
A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL,
Clerk of the District of Connecticut.

Sailing and Fishing Excursion.

THE Steam Boat EXPERIMENT, Capt. Williams, will, on Mondays and Thursdays, takes parties from Saybrook for the fishing grounds, or Sag Harbor, and return the same evening.

N. B. The line from the OLIVER ELLSWORTH to New-London and Norwich, will be continued as heretofore Hartford, Aug 2. tf29.

ÆTNA

INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

CHECKS

On the U. S. B. B.

Printed from very neat STEREOTYPE PLATES, and bound for the use of Merchants and others.

BLANK NOTES,

Neatly executed, for the said bank—for sale at this office.

POETRY.

For the Christian Secretary.
RELIGION.

'Tis Religion that will give
Sweet comfort while we live
'Tis Religion will supply
Sweeter comforts when we die.

P.

From the Boston Telegraph.

THE MONTHLY CONCERT.

I love the consecrated hour,
When saints in holy concert meet,
To bow before the eternal Power,
And worship at the Saviour's feet.

'Tis sweet to dart faith's piercing eye,
O'er the vast globe's amazing bound,
When thousand bands of Christians lie,
Before the throne with awe profound.

The Hindoo on the Ganges' shore,
Swells the soft anthems as they rise;
And where the western billows roar,
Warm orisons ascend the skies!

Angels, who chaunt the heavenly lays,
Forget to strike their golden strings!
And bend to listen to the praise,
Which every gale bears on its wings.

'Tis sweet the new-born month to greet,
To leave our mortal cares behind;
And find before the Eternal's seat
A solace for the weary mind.

'Tis sweet to lift the streaming eye,
And feel each tender passion move,
For wretched pagans doom'd to die,
Unconscious of a Saviour's love.

'Tis sweet;—for sure there is an ear,
Which bends to hear when Christians pray,
An eye which sees the falling tear,
A hand to wipe the tear away!

AMATEUR.

From the Boston Recorder.

Sketch of Two Discourses on the ATONEMENT.
By MOSES STUART, Associate Professor of
Sacred Literature in the Theological Seminary
at Andover. Published by request of
the Students.

DISCOURSE I.

Israh'liim, 5, 6. He was wounded for our
transgressions; He was bruised for our in-
iquities: the chastisement of our peace was
upon Him; and by His stripes we are healed.
All we like sheep have gone astray, we have
turned every one to his own way, and the
Lord hath laid on Him the iniquity of us all.

The sentiment of this passage may per-
haps be made more perspicuous, by a
translation of it somewhat nearer to the
spirit of the original.

"He was wounded on account of our
transgressions; he was smitten on ac-
count of our iniquities; the chastisement
by which our peace is procured was laid
on him; and by his wounds are we heal-
ed. All we like sheep have gone astray;
we have wandered each one in the path
that he chose; and Jehovah hath laid on
him the punishment due to us all."

From the language of our text, as ap-
plied to Christ, I deduce the proposition
that He suffered as our substitute; or that
his sufferings and death were an expiatory
offering, on account of which our sins are
pardoned and we are restored to the Di-
vine favour.

My present object is to discuss the doc-
trine of the atonement made by Christ,
which this proposition brings to our view;
and in doing this I design

I. To make some explanations necessary
to a right understanding of the subject.

II. To prove the doctrine.

III. To answer some objections allad-
ed against it.

According to the method proposed, I
am, first, to make some explanations nec-
essary to a right understanding of our
subject.

In order to avoid all misapprehension of
the design which I have in view, let me
observe at the commencement of this dis-
course, that it is not my object to treat
of the obedience of Christ, considered as
having an influence upon our redemption,
or in procuring salvation for us.

I shall therefore dismiss this topic with
simply remarking, that while the suffer-
ings and death of Christ are every where
represented as the special procuring cause
of our redemption, yet his obedience is
also represented as a concurring cause or
ground of our salvation. The Saviour's
entire obedience or sinless perfection was
essential to his character as a substitute
for sinners; for if he himself had sinned
instead of presenting an acceptable sacri-
fice for others, himself would have need-
ed, an expiatory offering.

To proceed with the explanation pro-
posed under the present head; when I
say Christ in his sufferings was our substi-
tute, or, by theme made an expiatory
offering for us, I mean that God did appoint
and accept the sufferings of Christ instead
of the punishment due to us as sinners
against his law, and that in consequence
of this appointment and of these sufferings,
he does forgive our sins and receive us to
his favour.

A substitute is something put in lieu of
another thing, and accepted instead of it.
An offering is something presented to God.
An offering which is acceptable to him, is
one made by his appointment. To say
then that Christ made an expiatory offer-
ing for us according to my apprehension of
the meaning of scriptural language, implies
that his sufferings and death were, by divine
appointment, accepted instead of the pun-
ishment due to us as sinners, and that God
in consequence of the offering made by
Christ, pardons our offences and receives us
to his favour. This is also just what I mean

when I say that Christ in his sufferings and
death was our substitute.

I do not feel at all disposed to find any
fault with other language, which Chris-
tians may choose to employ, in order to
designate the idea that I have now ex-
pressed, provided they define the sense in
which they employ it, and do not leave it
open to misconception. So doing they
may say, "Christ made satisfaction of our
sins;" or, "his death was a full equiva-
lent for the demands of the law;" or,
"our punishment—our guilt—was trans-
ferred to him; for certainly our text em-
ploys phraseology equally strong, and of
the same nature with this. I may also
say, "Christ made atonement—Christ
atoned—for our sins; his sufferings were
vicarious—were in lieu of ours; he bore
the punishment due to us."

So far as I am able to understand the
language which Christians in general, who
receive the doctrine of the atonement,
have employed in respect to this subject,
it is designed to convey the idea that
I have just conveyed. If this be the fact,
it is not idle to waste the time and pains in
contending about certain modes of expres-
sion, which some may choose to employ,
but which others think it better to avoid
because they are liable to misconstruction;
when, after all, there is a substantial
agreement in regard to the idea to be de-
signated? In reality, can such contention
amount to any thing more than a strife
about words?

To pursue still farther the explanation
of the leading terms employed to designate
the doctrine which I am to establish; a
substitute may be, and where it is volun-
tarily accepted on the part of him to whom
any debt or reparation is due, must be, an
equivalent of some kind or other, a satis-
faction in some sense, for such a debt
or penalty due. But it may be equiva-
lent or satisfactory, without being the
same either in kind or quantity as that in
the place of which it comes. For plainly
an equivalent is of two sorts. The first
has respect to kind and quantity, and re-
quires equality or sameness in regard to
both. The second is where the substitute
answers the same end, as that would
have done in the place of which it is put,
or a higher end of the same nature.

If Christ died then as a substitute for
sinners, it is not at all necessary to suppose
that his sufferings were the same in qual-
ity and quantity, as would have been en-
dured by those in whose room he suffered
in case the penalty of the law had been
executed upon them. In fact such a sup-
position is replete with difficulties of a
kind not easily to be removed. The
worm that never dies—the cup of wrath
without mixture which is drunk by sin-
ners in the world of woe—we have strong
reasons for believing, is the sting of
a guilty conscience—self condemnation
and reproach for having violated the just
and holy laws of God. This sting the ho-
ly and spotless Saviour never felt.

Nor can we well conceive how they
could have been the same in quantity, as
they deserved whom he redeems. He suf-
fered but a few hours; or, if you include
his whole period of humiliation, but a few
years. In his divine nature, considered as
the immortal God, we cannot conceive of
his having suffered; and indeed the Scrip-
tures always represent him as having as-
sumed the human nature, in order that he
might suffer. Phil. ii. 6—8. Heb. ii. 9.
Great as his sufferings were, yet they were
not like those of the damned, sufferings of
absolute and hopeless despair.

When I say then that Christ in his suf-
ferings was our substitute, I do not mean
that he did actually suffer torments the
same in kind and quantity as were due to
sinners. But still it seems to me to be im-
possible for us to ascertain how great his
sufferings really were. It is probably not
in the power of language to express, nor of
our minds to conceive, the extent of the ag-
ony which Jesus endured.

What this degree was, the Scriptures
have not explicitly declared; nor indeed
was such a declaration necessary. Enough
that in his sufferings the awful displeasure
of God against sin has been manifested in
a most impressive manner. Enough if
God has judged that his sufferings, as our
substitute, were carried to such a height,
as was by infinite wisdom deemed neces-
sary in order to promote the best designs of
the divine government.

To pursue my explanation; although I
cannot consider an equivalent of the first
kind as being rendered by the death of
Christ, yet I fully believe that one of the
second kind was rendered. The object of
the penalty affixed to the divine law is not
revenge. "God takes no pleasure in the
death of him that dieth." The object of
all penalty, under every wise and benevo-
lent government, is to put restraint upon
offences, to exhibit awful testimony or warn-
ing against them, and thus to secure the
interest of virtue.

If now virtue be in the best manner pro-
moted, and sin restrained, by the death of
Christ and the consequences that naturally
flow from it, then the honor of the divine
law and its penalties is promoted in the
most effectual manner. Such I suppose to
be the fact. Indeed, I view the great ob-
ject of the divine law as answered by the
death of Christ in a much higher degree,
than it could have been by a mere law-ad-
ministration and literal infliction of the pen-
alty.

I confess myself averse to indulging much
in speculation here, as to the how and the
why of the equivalency in question. My
reason is, that the sacred writers do not
seem to indulge in any curious speculation
on the subject. Some things, as presented
by them, appear exceedingly plain.—When
they bring to our view the Word, who was
in the beginning with God, and who was
God; who created all things; who is God
over all, and blessed forever; the true God
and eternal life; and represent him as be-
coming incarnate—as taking the form of a
servant and becoming obedient unto death,
even the death of the cross; and all this on
our account, that we might be redeemed
from deserved ruin; they do this to excite
our gratitude, our love, our humility, our
obedience; and to urge upon us our obli-
gation to devote ourselves, with all we have
and are, to the service of him "who loved
us, and who gave himself to die for us."

For myself I need nothing more than
this to produce quietude of mind, in regard
to this part of our subject. More than this,
the Laplander and the Hottentot—nay
most of the human race—cannot well be
expected to understand; nor can I see how
it is really important that they should.

I have said enough, I trust, to explain
what I mean, and what I do not mean, by
the principal terms employed relative to
the doctrine which I am discussing. I
pass on then

II. To prove the doctrine, that Christ
in his sufferings was our substitute, or that
by them he made an Expiatory Offering
for sinners.

Here I must ask at the threshold: be-
fore what tribunal must the question be
brought which this subject necessarily raises?

I am bold to aver that philosophy is
not a competent judge to decide it. In
averting this, however, I take it for granted,
that philosophy is unable to disprove the
credit due to divine revelation. On the
supposition that such is the fact, and as a
believer in divine revelation, I hold myself
under obligation to prove nothing more in
regard to the substitution or expiatory sacri-
fice of Christ, than that the Scriptures
have revealed it as a fact.—Has God de-
clared it to be a fact? Do the Saviour
and his apostles declare it to be so? These
are the questions, and the only ones of any
particular importance, about which a sin-
cere and implicit believer in the divine tes-
timony needs to be solicitous.

But if philosophy wanders here, (for
which we will not blame her,) yet she has
no right to scoff. If atonement by the vi-
carious suffering and death of Christ be a
reality, it is one which the book of God only
reveals. I fully agree with the natural-
ists in saying, that the book of nature pre-
sents nothing but a blank leaf, in respect to
an atonement effected in this manner. Not
one syllable can be made from it with any
certainty. To revelation then we must go
for any instruction, with regard to the doc-
trine of pardoning mercy through the atone-
ing blood of Jesus.

But another view of the subject is neces-
sarily suggested by that which has now been
taken.—This is, that as philosophy was
unable to discover the doctrine of atone-
ment by Christ, so she is equally incompe-
tent to make any valid objections against it.
She cannot show that it is absurd.—Could
this be done, then we must admit that the
doctrine of atonement by vicarious suffering
would be incapable of defence; for the hu-
man mind, if it be well illuminated, and
guided in its researches by candour and a
love of truth, cannot receive and accredit
that which is absurd. But who does not
know that through ignorance, prejudice,
and haste, or when influenced by erroneous
philosophy, some men may pronounce
things to be absurd, which the most acute,
sober, and judicious think to be very ra-
tional? In regard, however, to the doc-
trine of substitution, the matter seems to be
quite clear. Absurd this doctrine of itself
cannot be called; for the wisest and the
best human governments, as has already
been mentioned, often admit the principle,
in respect to penalties incurred.

The question in respect to substitution,
then, stands high above the objections
which all the efforts of philosophy can
raise; equally unaffected by her sophistry
at one time, or by her scorn and contumely
at another.

It follows from what has been said, that
the impossibility of substitution, under the
divine government, cannot be established.
Nay I advance farther, and aver that so
far from there being any impossibility in the
case, it is a matter of fact that substitution
was admitted for nearly fifteen centuries
under the Mosaic dispensation; to say
nothing of the expiatory sacrifices of the
patriarchal age. It was admitted too, un-
der the Mosaic economy, as a type of the
substitution or expiatory offering of Christ.
Paul has taught us in the most explicit man-
ner, in his Epistle to the Hebrews that all
the expiatory offerings and sacrifices of the
Jews were typical of the great atoning sacri-
fice by the death of Christ; and that they
were originally designed by God to be so.

In a word; God did admit vicarious
sacrifices under his government of the Jews,
and an inspired apostle has taught us that
they were, and were designed to be, type of
the great expiatory offering made by Christ.
To express it in another manner; that
was done in ancient times upon a smaller
scale, which at a later period was done on
a larger one. The penalty for certain of-

fences against the Mosaic law was removed
by the sacrifice of goats and bullocks; and
the penalty against the higher law of heav-
en (if you please so to name it,) is removed
by the death of Christ.—If both are by the
arrangement of heaven, the one presents no
more impossibility than the other.

Nor can it be objected here that the ex-
piatory sacrifices of the law procured
merely the remission of a civil or ecclesi-
astical penalty, which was wholly of an ex-
ternal nature, and could be inflicted by
men; but that the removal of the penalty
due to moral turpitude, is a very different
thing, and has a much more import-
ant bearing upon the interests of God's moral
government. I accede to the fact that it
has. But this does not render an expi-
atory offering impossible, provided one ade-
quate to the occasion can be made. I be-
lieve the Scriptures teach us that such an
one has been made by the Son of God. As
the end to be accomplished by a Saviour's
death, was of a far higher, nobler nature,
than that accomplished by the Levitical
law, so the victim that was to be offered,
was of a rank which corresponded to the
object to be attained. The redemption of
men from everlasting death, (not of the
Jews only but also of the Gentiles,) was
concerned with this sacrifice. Well then
might the apostle draw the admirable com-
parison which he has drawn in Heb. ix. 13,
14. between the one species of offering and
the other. "If," says he, "the blood of
bulls and of goats, and the ashes of an heifer
sprinkling the unclean, sanctifieth to the
purifying of the flesh; how much more
shall the blood of Christ, who through the
eternal Spirit, offered himself without spot
to God, purge your conscience from dead
works to serve the living God."

If this reasoning of the apostle be ad-
mitted, then we can never prove the im-
possibility of atonement for sin, by alleging
that no victim can be adequate to the oc-
casion.

Nor can the justice of God be alleged
as constituting a ground of impossibility,
that an expiatory offering should be ad-
mitted for sinners. All men, who hold
that there is forgiveness at all with God,
must of course concede that his justice is
no more impugned by the forgiveness of
sin through an atonement. Consequently
no objection of this nature can be urged
by such against the possibility of atone-
ment.

Nor are the advocates of propitiatory
sacrifice obliged to content themselves
with merely showing that it is possible;
they may advance farther, and venture to
say, that the improbability of such an ar-
rangement under the divine government
can in no valid manner be shown. Will
its opponents appeal to the feelings of men
in general, and declare that such a sacrifice
is naturally revolting to the human mind?
How then comes it to pass, that every
tribe and nation, from the philosophic
Greeks down to the roaming Tartars and
the fiend-like race of New Zealand—every
part of our degraded race however
ignorant or barbarous, that have at all ac-
knowledgeed the existence of any divinity
—have agreed in offering to him propiti-
atory sacrifices?

I proceed one step further. To me
it seems plain, that although reason unen-
lightened by revelation, never could have
discovered a way of pardon for sin by the
expiatory death of the Son of God, yet
when all the attributes of the Deity are
brought into full view by the Scriptures,
and the character of man is also developed
in full; then reason may well give, and to
preserve her character must give, her as-
sent to the doctrine of pardon by expiatory
sacrifice, if she finds it there revealed.

God is just; therefore he will punish
sin; and if we read only the book of na-
ture, must we not say too, with Seneca,
'therefore he cannot forgive it?' But re-
velation discloses his attribute of mercy;
and mercy consists essentially in remit-
ting the strict claims of justice, either in
whole or in part. How then shall God
possess these two attributes, and exer-
cise them in respect to our guilty, rebel-
lious race? a question which 'ages and
generations' could not answer; a mystery
hidden from them. A question which
philosophy may seek in vain satisfactorily
to solve. But in the cross of Christ—in
expiatory sufferings and death, we may
find an answer. Here "mercy and truth
have met together; righteousness and
peace have embraced each other."

To the Editor of the Christian Observer.

Not having seen in your pages any re-
ply to the query of one of your corres-
pondents, who wishes to know at what pe-
riod in the history of the Anglican Church,
sprinkling in baptism superseded the prac-
tice of immersion, I beg leave to offer the
following remarks. Your correspondent
will find a fuller reply to his inquiry in
Wall's History of Infant Baptism.

With regard to the lawfulness either of
sprinkling or of affusion, in common with
immersion, your correspondent, I con-
clude, entertains no scruple. It is highly
probable that all three methods were em-
ployed even in the times of the Apostles,
though it was only upon extraordi-
nary occasions that the rite was adminis-
tered in any other way than by immersion
during the first four centuries. In Eng-
land, dipping has always been prescribed
by the rubric. The Salisbury Missal of
1530, the last formulary that was in force

before the reformation, expressly requires
this mode, and gives no discretionary per-
mission for any other. The rubric of
Edward the Sixth's Prayer-book contin-
ues the injunction generally; but allows,
that, "if the child be weak, it shall suf-
fice to pour water upon it." This allow-
ance, as might have been expected from
the nature of our climate and habits of
life, was soon followed by a very general
preference for the more convenient prac-
tice, the point not being considered essen-
tial to the validity of the sacrament. The
habit, thus widely introduced, received
new countenance from several of our Eng-
lish divines who had fled to Germany,
Switzerland, and other places on the
continent, during the Marian persecution,
and brought back with them a decided
preference for affusion, or rather of
sprinkling, as used in the Calvinistic
Churches. During the latter part of the
reign of Elizabeth, and during the reign
of James I. and Charles I., very few dip-
ped in the fonts. Under the Common-
wealth, sprinkling was the regular prac-
tice; and, as if expressly to prevent im-
mersion the fonts were superseded by ba-
sins, which were brought to the ministers
into the reading desk. At the restoration
the order for immersion, in the office for
public baptism, was renewed; but with
the proviso that the minister is to be first
certified that the child "may well en-
dure it." Thus the matter still rests.
The difference between king Edward's
rubric and the present is, that in the for-
mer the minister is apparently to take for
granted that the child is sufficiently strong
to be immersed, unless weakness is du-
tinctly specified; and in the latter, that
it is too weak, unless he is specially cer-
tified that it is strong. In the case of
private baptism, weakness is implied in
the very permission, and therefore 'pour-
ing' only is enjoined. In the baptism of
adults, either (dipping, probably partial
dipping, dipping the head) or pouring is
allowed; but, it is not added, whether the
alternative is at the option of the cate-
chumen or of the priest, though it would
appear to be the latter.

PHILO-RUBRIC.

GRAFTING AND BUDDING.

Letter from Abner Lardnum, Esq. of Edge-
field, S. C. to the editor of the American
Farmer.

I made some experiments the preced-
ing year, on summer grafting, useful and
new to me at least. At that time I had
never read, or heard of this operation
being performed in the summer, except
with twigs cut the preceding winter. Ab-
out the first of July, when the growth
of some trees had become stationary I
cut a twig of the pear tree, and inserted
it on a nursery stock, which readily grew
off. I next tried almost every variety of
orchard fruits, which succeeded perfectly
well. I was induced to make this ex-
periment from the rationality of the the-
ory, it having occurred upon the slight-
est reflection, that failures in spring graft-
ing might originate from the dissipation of
moisture by the drying winds peculiar to
that season, before the sap of the stock
acquires sufficient motion to furnish the
graft with due nourishment; but from the
rapid motion of the sap in some stocks,
with the general moisture of the air dur-
ing midsummer, the operation would
seldom fail; and the result fully proved
this conclusion well founded. It next oc-
curred to me that the walnut, fig, and
persimmon, which will not succeed in the
spring except by mere chance, might
now answer on the same principle of rea-
soning, I accordingly made the experi-
ment, and succeeded.

To make the success of summer graft-
ing certain, take the twigs to be inserted
from a tree in which the sap is, as near as
possible, stationary; and select a stock
in which the sap has the greatest possi-
ble motion. July is the proper time for
summer grafting, and indeed the most
suitable month of the twelve for that op-
eration. However, the operation may
be performed with tolerable success, dur-
ing the remainder of the summer and
the fall months.

Rye.—A writer in the American Far-
mer says, "The great and only secret
with regard to insuring a good crop of rye
is early sowing. From the middle of Au-
gust to the middle of September, I have
always found to be the best time for sow-
ing rye. From three pecks to a bushel
per acre, is amply sufficient for seed.—
Early sown rye is much more heavy than
the latter; and further, it affords excel-
lent pasture both in the fall and spring,
nor does pasturing injure the crop; in
many cases it is a real benefit—particu-
larly when eaten down by sheep. Clover
also succeeds much better after rye
than after wheat."

The North American Review has been pro-
scribed in France. By a formal order of the
government its title is inserted in the list of
prohibited books, and the custom-house offi-
cers are commanded not to suffer it to pass
through their hands into the country. Book-
sellers are also forbidden to have it on sale,
and it is subject to be seized when found in
any person's possession.—Bas. D. Ade.

The Rev. Francis Wayland, of Boston,
has been appointed to deliver an address be-
fore the Phi Beta Phi Society, of Union col-
lege at their next anniversary.